

2231

The heavy Guilt of the Sin of DRUNKEN-
NESS represented:

OR, THE
Intemperate Person's MONITOR.

In FIVE PARTS.

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|--|---|
| I. A <i>serious</i> ADDRESS to
the Intemperate. | IV. <i>Counsels and Directions</i>
in Order to the Cure. |
| II. The <i>heinous Nature</i> of
the Sin of DRUNKEN-
NESS and its <i>Aggrava-</i>
<i>tions</i> displayed. | V. <i>Exhortations and Warn-</i>
<i>ings</i> , with <i>Reflections,</i>
<i>Purposes, &c.</i> for the
Use of such as wish to
be reclaimed. |
| III. The vile and ruinous
<i>Consequences</i> of it. | |

WITH A

P R E F A C E

Of friendly WARNING to those who approach
near the Crime, and abhor not *this* and
every other evil Way.

He abhorreth not Evil. Psalm xxxvi. 4.

Wee to the Crown of Pride, to the DRUNKARDS, &c.
Isaiah xxviii. 1-4.

Know ye not that the Unrighteous shall not enter into the
Kingdom of GOD? BE NOT DECEIVED: Neither For-
nicators—nor DRUNKARDS—shall inherit the King-
dom of GOD. 1 Cor. vi. 9, 10.

Extinguere me malo siti quam ebrius esse:

Siola si Jovis est ebria, ne Jupiter esto.

Jul. Cæs. Scalig. Epidorp. Lib. 2.

L O N D O N:

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P R E F A C E.

AS this small Tract may, by divine Providence, be brought under the Perusal of some Persons, who have hitherto escaped the Pollutions which prevail in the World through Lust, and who may be ready to boast, that they are righteous, and despise Others, it will not be improper to preface the Work with a Caution.

The Religion of the *Son of GOD* does much more than call us off from the Filthiness of the Flesh and Spirit; it requires us to be perfecting Holiness in the Fear of God *. *To add to Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness (or a special Love to the Saints) Charity (an extensive good Will, wishing the Happiness of all Men.)* To all this, and *to abound herein more and more* to the End, our holy Religion loudly calls all that profess it, that so they be *neither barren nor unfruitful in the Knowledge of our Lord JESUS CHRIST* †. This may

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well.

* 2 Cor. vii. 1.

† 2 Pet. i. 4-12.

well check that Spirit of glorying and vain Confidence, which too many are possessed of; who, because they are not of the profane Multitude, or the lewd Tribe, or the Society of Sots, are justifying themselves for no other Reason, but because they run not to the *same Excess* as many of their Neighbours do, comparing themselves, not by the pure Word of God, and the immaculate Example of the blessed LORD JESUS, but the impure deformed Lives of the Worldlings and Sensualists around them. But know, O Reader, and consider it for thy Good, the Person, who makes not the Glory of God, and the Salvation of his own immortal Soul, his principal and governing Aim, has not yet entered the *strait Gate for eternal Life**, but is still in the *broad Road that leads down to Destruction*; he is certainly not *born of GOD*, he has no divine Life in him, he may have a Righteousness, like that of the *Scribes and Pharisees*, but he has his Heart contrary to the first and great Commandment, and is alienated from the Love and the Life of God. He only is in a safe State for Eternity, who *has put off the old Man, which is corrupt according to the deceitful Lusts, being renewed in the Spirit of his Mind, and having put on the new Man, which after God is created in Righteousness and true Holiness*, Eph. iv. 22, 23, 24. Here is a Change of Heart :
This

* Matt. vii. 13, 14.

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This Person will be truly *humble* and *penitent*; will devoutly fear and worship God; will reverence and love his Word, Day, and Ordinances; will be concerned to attend to all Duty in Point of *Obedience*, and to renounce all in Point of *Dependence*, to rely on the Lord Jesus for Justification; he will seek the Salvation of his Soul and the Favour of God more than any worldly Good, and will *bate and abhor every wicked Way*.

These Considerations should awaken such as are fearless about their *eternal State*, while yet they do not shew that they *abhor* that which is evil: For Example, all those, who, though they are not *Drunkards* in the Eye of the World, yet follow the Camp of these evil Men, and are often found countenancing them, *tippling with them*, while they get drunk; wasting the same Money, and, what is more important, the same *precious Time*, sharing in all their Sin and Folly, by chosen Familiarity with such Men, whom the Gospel of *Christ* commands them to have no Intimacy with, 1 Cor. v. 11.—*Not to keep Company, if any Man, that is called a Brother, be a Fornicator or a DRUNKARD,—with such an one no not to eat.*

These Persons can easily frame Excuses, and offer Pleas, which would take up much Time to consider, but which an awakened Conscience,

in the View of the *Tribunal of CHRIST*, will shew to be *Self-delusions*.

Rather than enter upon Debate, I would, from a most friendly Concern for the Salvation of such Self-deceivers, propose to their serious Thoughts the following *Queries*.

1. Do you indeed abstain from all Appearance of Sottishness, and keep that Distance which you ought? 1 Thess. v. 22. *Abstain from all Appearance of Evil*.

2. Do you pass the Time of your Pilgrimage here in Fear? 1 Pet. i. 17, 18. *Pass the Time of your sojourning here in Fear, &c.* 1 Pet. ii. 11.

3. Have you that Abhorrence of the Sin of Drunkenness and Tippling, of Time-wasting, mis-spending Money, and abusing the Gifts of God's good Providence, which becomes those who are redeemed by the Blood of CHRIST, and who are in a State of Friendship with the Most High? Rom. xii. 9. *Abhor that which is evil, cleave to that which is good*. It is Part of the Character of a very bad Man, Psalm xxxvi. 4. *He abhorreth not Evil*.

4. Are not you chargeable with much unnecessary Expence of Time and Money, which should

should be employed to the most important Purposes? Are not the Duties of the Closet and Family Religion broken in upon, if not exploded, by your Clubs and late Entertainments? *1 Cor. x. 31. Whether, therefore, ye eat or drink, or whatever ye do, do all to the Glory of GOD.*

5. Do you not run into Temptation instead of watching against it, and so endanger your being ensnared? Is it not our Lord's Order, *Mark xiv. 38. Watch ye, and pray, lest ye enter into Temptation.* This Charge he gave to Men of Integrity, his own Apostles, and enforces it by this, *The Spirit truly is ready, but the Flesh is weak.* *Luke xxi. 36. Watch ye, therefore, and pray always, that, &c.*

6. Is there not, in all this, at least some pampering of the Flesh, which, as a Christian, you are bound to mortify? *Rom. viii. 13. But, if ye, through the Spirit, do mortify the Deeds of the Body, ye shall live.*

7. Is there not too much Conformity to, and Compliance with, this World in the Course you take, contrary to that Rule, *Rom. xii. 1, 2. Present your Bodies a living Sacrifice, holy, acceptable to GOD, which is your reasonable Service; and be not CONFORMED to this World, but be ye transformed by the renewing of your Mind? &c.*

8. Is

8. Is this preparing for Death, (which may be upon you before you have any Warning,) and standing with your Loins girt, and occupying and improving your Talents till your Lord comes? *Let your Loins be girded about, and your Lights burning,* Luke xii. 35. Or,

Lastly, Is it not to please the World, the Devil, and the Flesh, and oppose the Redeemer's Commands, dishonour his holy Religion, act an ungrateful Part, and more pernicious than you are aware of, as your Example may draw Persons, *as yet sober*, into such Company as you keep, who may soon lose their *Temperance*, and they and you together be found *eating and drinking with the drunken, and the Lord come upon you in a Day when you look not for him, and in an Hour that you are not aware of, and cut you asunder, and appoint you your Portion with the Hypocrites? There shall be weeping and gnashing of Teeth.* Matt. xxiv. 49, 50, 51.

It is of the greatest Importance for fair Professors (who yet take too great Liberty in drinking, whether in *secret* or in Clubs, though they are not disguised thereby) to consider these Queries. O Sirs, have you Hope of obtaining an eternal incorruptible Crown of Glory, and is it too much to be *strictly temperate* in Order to it? *Every Man, that runneth a Race and striveth for the Mastery,* (says the Apostle Paul,

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Paul, speaking of Racers and Wrestlers in the celebrated Grecian Games,) is temperate in all Things. Now they do it to obtain a corruptible Crown, but we an incorruptible, 1 Cor. ix. 24, 25, 26.*

If any, who glory in their *Shame*, and have no higher Delight than to run into *Excess*, and riot in the Day Time, should cast an Eye upon this Work, may they be persuaded to consider what Fruits they have already had in the Ways of Excess. Can they produce any but to the Shame of themselves and their *Father's House*? And, oh! that they would consider what the *End* of their Course will be! Can any Thing be more irrational than not to consider, *That only is well which ENDS well?*

If this Piece be perused by real Christians, may they most thankfully ascribe it to the Grace of God, that neither the Sin of Drunkenness nor any other Sin hath Dominion over them! May they keep in Mind their Lord's Command, to *watch* and be *sober*, Luke xxi. 34, 36. nor let any one be *high-minded*, but *fear*! Rom. xi. 22. Matt. xxvi. 41.

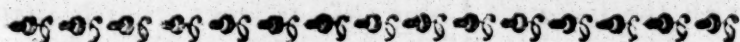
* Ferunt tamen omne Tormentum *Gloriæ* Cupiditate.
SEN. Epist. 78.

THE



THE

Intemperate Person's Monitor.



S E C T. I.

A serious ADDRESS to all intemperate Persons.

✠ ✠ ✠ ✠ S this *Address*, which comes to your
✠ ✠ ✠ ✠ A ✠ ✠ Hand, is the Result of much careful
✠ ✠ ✠ ✠ ✠ ✠ Thought for your highest Good, and
✠ ✠ ✠ ✠ ✠ ✠ has been spread before the Foot-stool of
divine Mercy for a Blessing, it is hoped
it will come to you, or, however, be perused by you,
in a *sober Season*, when Understanding and Reason
have regained the Throne, whence they were
driven by the base Tyranny of Appetite, or by
not being on your Guard in the Hour of Temptation.

It is an Evil, greatly to be lamented, that you
should, at any Time, be overcharged by Surfeiting
and DRUNKENNESS; it is what the Lord, whose
Name we bear, as Christians, charges all his Followers
to avoid; *Take Heed, lest, AT ANY TIME, your
Hearts be overcharged with Surfeiting and Drunkenness,*
Ec. Luke xxi. 34. If it be so great an Evil, at
any Time, to be intemperate, what must it be to be
often so, and to have the Brute so ascendant over the
Man,

Man, that no Hours of serious Consideration are to be found?—But it is hoped this is not your Case. I would rather, in Charity, suppose you are, at Times, calling yourself to an Account, and at least lamenting the Servitude you lie under, condemning yourself for yielding to so base and destructive a Master, and forming some Wishes and Purposes for Freedom. If this be your Frame of Mind, this Piece will not offend; for, though it flatters not your Crime, nor seeks any Thing less than its Destruction, yet, with the sincerest Longings, it seeks your highest Good for Time and Eternity. Give it, therefore, a sober Reading, in the Fear of God, and as a dying Person, who is shortly to be called before the Tribunal of CHRIST, and be judged by his Gospel. You know, I suppose, that this sacred Book (by which you are to be tried) expressly excludes all Drunkards from the Kingdom of Heaven, 1 Cor. vi. 9, 10. *Know ye not the Unrighteous shall not inherit the Kingdom of GOD? BE NOT DECEIVED: Neither Fornicators,—nor DRUNKARDS,—shall inherit the Kingdom of GOD.* Do you not need to be more awakened, and to have a deeper and more abiding Sense than as yet you have gained of the exceeding Sinfulness of this Sin of Intemperance?—Have you not Need to be more alarmed at the exquisite, infinite, and eternal, Misery you are every Moment in Danger of, while you can go on, solacing yourself with Cups and Companions? and saying, as in the Prophet *Isaiah*, lvii. 12. *Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and To-morrow shall be as this Day, and much more abundant!* O precious perishing Soul! Who is more likely to die soon and suddenly than he who thus boasts of To-morrow? or who can be more unprepared for Death than he who lives in the Love and Practice of Drunkenness? A Sin which

which excludes Souls from the blissful Presence of God and the Lamb, and sinks them down among the *fearful, the unbelieving, the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, who shall have their Part* (their Portion and everlasting Inheritance) *in the Lake that burneth with Fire and Brimstone, which is the second Death*; Rev. xxi. 8. Are you affected as you should be at the vile Ingratitude this Crime is loaded with? *Ingratitude*, that most deformed Offence! *Ingratitude* towards the greatest Benefactor! *Ingratitude* to him for having made you a reasonable and immortal Being in your Spirit; and you make yourself so often *irrational*, and exalt the mortal Part, the corrupt perishing Part, of your Frame, to trample down, and, if it were possible, extinguish, the Spirit, of which he is the Father, and by which only you are capable of resembling and enjoying him: *Ingratitude* for his preserving Care and ever-watchful Providence over you, and bountiful Goodness, while you are rioting on his Favours, turning them into Weapons of Hostility against him, hazarding Health and Life by an Abuse of what he has mercifully bestowed to maintain Health, and comfort and refresh Life. Have you thought how odious and criminal all this is? Are you yet ashamed and grieved for it, so far as is becoming? Surely the *Drunkard* requites the Lord for his Gifts with the basest Requisites! What greater Ingratitude can there be, unless this, which you are also most highly chargeable with, that, when he has graciously provided his only begotten and well-beloved Son to make Atonement for such Ingratitude, (after a Life of Humiliation and Sorrows,) by being a Sacrifice on the Cross, you have contemned the Invitation to come and accept of Mercy upon the Terms of the Gospel? Ah! you have preferred the Indulgence of Appetite rather

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Man, that no Hours of serious Consideration are to be found?—But it is hoped this is not your Case. I would rather, in Charity, suppose you are, at Times, calling yourself to an Account, and at least lamenting the Servitude you lie under, condemning yourself for yielding to so base and destructive a Master, and forming some Wishes and Purposes for Freedom. If this be your Frame of Mind, this Piece will not offend; for, though it flatters not your Crime, nor seeks any Thing less than its Destruction, yet, with the sincerest Longings, it seeks your highest Good for Time and Eternity. Give it, therefore, a sober Reading, in the Fear of God, and as a dying Person, who is shortly to be called before the Tribunal of CHRIST, and be judged by his Gospel. You know, I suppose, that this sacred Book (by which you are to be tried) expressly excludes all Drunkards from the Kingdom of Heaven, *1 Cor. vi. 9, 10. Know ye not the Unrighteous shall not inherit the Kingdom of GOD? BE NOT DECEIVED: Neither Fornicators,—nor DRUNKARDS,—shall inherit the Kingdom of GOD.* Do you not need to be more awakened, and to have a deeper and more abiding Sense than as yet you have gained of the exceeding Sinfulness of this Sin of Intemperance?—Have you not Need to be more alarmed at the exquisite, infinite, and eternal, Misery you are every Moment in Danger of, while you can go on, solacing yourself with Cups and Companions? and saying, as in the Prophet *Isaiah, lviii. 12. Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and To-morrow shall be as this Day, and much more abundant!* O precious perishing Soul! Who is more likely to die soon and suddenly than he who thus boasts of To-morrow? or who can be more unprepared for Death than he who lives in the Love and Practice of Drunkenness? A Sin which

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than

than to receive the Lord JESUS and his Salvation ! You have let him stand without at the Door and knock, and paid no Regard to his gracious Calls, because within you have in your Heart loved *Wine* or *strong Drink* more, and the Company of those who love the same. Now, after all this, have you seen and lothed yourselves, and been ashamed and confounded as Ephraim ? Jer. xxxi. 19. *I smote upon my Thigh ; I was ashamed, yea even confounded, because I did bear the Reproach of my Youth !* No, you have not been thus humbled, if you are still living in Excess : You may have been ashamed, and are not converted, unless you have been brought to deny all *Un-godliness and worldly Lusts, and to live SOBERLY, &c.* Titus ii. 12. Yet despair not ; with GOD all Things are possible. *Such were some of you,* said St. Paul to the *Corinthian Converts* ; you were wont, before you embraced the Christian Faith, to be overcharged with Drunkenness and other Sensualities ; you debased and sunk the Soul under Servitude to the Body ; *but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord JESUS, and by the Spirit of our GOD,* 1 Cor. vi. 11. Carefully avoid two Extremes ; despairing of being delivered from the Bondage of Intemperance, thinking it never can be ; or else presuming you can recover yourself at any Time. Know and consider it is the *Work of GOD effectually to turn your Hearts,* and it is what he has done for many ; and that it is your Duty to be seeking to him to do it, using at the same Time your best Endeavours to be convinced, humbled, and converted. As his Providence brings this Tract to your Hand, Duty requires you to consider it ; and to pray, "*Lord, by thy concurring Grace may I be converted, and become a new Man while I read !*" Take Encouragement to seek, ask, and knock, because the Lord JESUS has declared, Luke xi. 5-14.

And

*And I say unto you, ask and it shall be given you, &c. parallel with that precious Promise, Ezek. xxxvi. 25, 26, 27, 37.—A new Heart also will I give you, and a new Spirit will I put within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them—Thus saith the Lord GOD, I will yet for this be enquired of by the House of Israel, to do it for them. Keep in Mind the Success of Ephraim's Prayer, Jer. xxxi. 18, 19, 20. I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a Bullock unaccustomed to the Yoke: Turn thou me, and I shall be turned, for, thou art the Lord my GOD. Surely after I was turned, I repented; and, after I was instructed, I smote upon my Thigh; I was ashamed, yea even confounded, because I did bear the Reproach of my Youth. Here was saving Humiliation and sound Conversion; and yet we read what was once the Character of this Person, or People, (the ten Tribes, the Kingdom of Israel called Ephraim,) we read the Character and Woe denounced, Isa. xxviii. 1. *Wo to the Crown of Pride, the Drunkards of Ephraim!* &c. But how blessed a Reception did he meet with! *Is Ephraim my dear Son? Is he a pleasant Son?* (q. d. *Is his Heart turned? so is mine.*) *For, since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him; I will surely have Mercy upon him, saith the Lord.**

Let these Considerations, together with the Return of the Prodigal Son to himself, and the gracious Reception he met with on his penitent Application to his Father, make you in good Earnest endeavour to get a fuller Sense of your Guilt and Misery, and what is your Duty in Order to escape. You will find, in the following Sections of this Address to Persons addicted to *Intemperance*, a Representation of the *heinous Nature of this Sin, and its Aggravations*;

some of the many *evil Consequences* will also be laid before you, and such *Directions* be given as your Conscience must own ought to be complied with; whereupon you will be *intreated, exhorted, and faithfully warned*, to set about the Practice of those Directions, in the Name and Strength of the Lord. O that all this may not be in vain! May the blessed Spirit of God so convince your Judgement, and renew your Will and Affections, that you may become a new Creature, of which it may be said, *Behold! all Things are become new*, 2 Cor. v. 17, 18. Then shall it be as improper to say to you, as once by Mistake it was said to a pious Woman, 1 Sam. i. 14. *How long wilt thou be drunken? put away thy Wine from thee!* Then may you answer, with Courage and Comfort, *Count me not a Son or Daughter of Belial, for, God hath given me another Heart!* Are these wishes, which we would offer for you, such as you form for yourself? O that your Heart may be so inclined! If it be thus, pause, and offer the following Prayer at the Redeemer's Feet before you proceed.

“ O most wise and holy Lord God! I confess
 “ my great Guilt in having cherished and indulged
 “ a vile Inclination to Sottishness, in Opposition to
 “ thy Will and Authority. I have abused thy Mer-
 “ cy; defaced thy Image on my Soul; enslaved
 “ myself to Appetite; provoked thine Anger; de-
 “ spised thy Son, and all his Grace; and resisted
 “ thy holy Spirit! I am ashamed! What shall
 “ I say unto thee? O let thy Mercy in CHRIST
 “ JESUS, our Lord, be great towards me! Turn
 “ thou me, and I shall be turned! Cause, O Lord,
 “ what I am about to read to become instrumental
 “ in my Conversion unto thee. May I be convinced
 “ of that vile Enmity which there has been in my
 “ car-

“ carnal Heart against GOD, so as to lothe myself,
“ and repent in Dust and Ashes: May I see my
“ sinful, miserable, and in myself helpless, Condi-
“ tion, in such a Light, as shall cause me to look to
“ the all-sufficient Help which thou hast provided.
“ May I see the Glory and Excellence of the all-
“ perfect Redeemer, so as to thirst for him as the
“ hunted Hart for the Water-Brooks! May I be
“ drawn unto him by the powerful and sweet Influ-
“ ences of the blessed Spirit, and part with all Sin,
“ and, oh, this! in particular, of *INTEMPERANCE*,
“ this vile, enslaving, sordid, Lust; may this be cast
“ out with Detestation, never more to be received;
“ and the Lord JESUS enter and take everlasting
“ Possession of me, and let my Body, Soul, and Spi-
“ rit, be bowed to his Will, and may all I am,
“ and have, and can do, be consecrated to his Praise,
“ who made his Soul an Offering for Sin, dying,
“ the Just for the Unjust, that he might bring Sin-
“ ners unto GOD. To whom be Glory and Do-
“ minion for ever and ever. *Amen.*”

S E C T. II.

*The heinous Nature of the Sin of DRUNKENNESS,
and its Aggravations, displayed.*

ALL Sin involves in it a Contempt of the Au-
thority of GOD, is a Violation of his most
excellent and perfect Law, and an Affront to his
infinite Holiness and Majesty; but some Sins more so
than others; and of this Kind is *Drunkenness*. As
to its *Nature*,

It is a criminal Excess of Drinking. As it lies in
the *Heart*, it is an inordinate Love and Desire, or
Affection, for Liquor; “ so that he is reputatively a
“ Drunkard, in the Sight of GOD, who would
“ drink

“ drink too much if he had it.” When it issues in actual Drunkenness, it is the Gratification of a worse than brutal Inclination to such Excess in Drinking as indisposes the Body to be at the Service of the Mind *. “ *Drunkenness*, (says Mr. Baxter, on this subject,) in the largest Sense, extendeth both to the “ *Affections* and to the *Effect*. In the last it signifies *all* Drinking to Excess to please the Appetite. “ Two Things here make up the Crime: 1. Love “ of the Drink, or pleasing the Appetite, which we “ call Gulosity: 2. Excess in Drinking; which Ex- “ cess may be in Quantity or Quality.” As contraries illustrate each other, it may be proper to observe, that *Sobriety* in the Heart consists in a fixed Disposition to use all bodily Provisions with such Moderation that the Soul may not be disturbed thereby in its Exercises. *Sobriety* in Life is an actual Observation of the due and moderate Use of whatever is drunk, so that the Mind may be preserved undisturbed, or not overcharged. He is a Man of *Sobriety* who has a prevailing Disposition to abstain from the least Excess in Drinking at all Times, and who actually in his Course of Life abstains from Excess.

He is not a sober Man who has not a prevailing Disposition always to drink with that Moderation which is reasonable, and so that his Thoughts may be free, and his Mind unclouded by the Fumes of Liquor.

He

* “ All such Use of bodily Provisions, whereby the “ *Heart is overcharged*, or the Mind is indisposed for its “ regular Acts, or rendered any Way less fit for acting “ as a rational and a religious Agent; this is, in Pro- “ portion, a *faulty Excess*. And, by this Rule, besides “ the gross Acts of Intemperance, Conscience may “ tell us, that every one of the following Instances “ infringes upon the Grace of Temperance,” &c. See Dr. EVANS's *Sermon on Temperance*, Vol. II. p. 93.

He is an intemperate Man who takes (or is inclined to take) Liquor beyond due Degree, hereby abusing the Bounty of God, and often, if not always, unfitting the Soul for the regular Acts of its rational Nature. "He that hath in the least Degree disturbed his Reason, and disabled or hindered it from its proper Office, is drunken in that Degree; and he that hath overturned it, or quite disabled it, is *stark drunk*, or drunk in a greater Degree*."

Drunkenness then is one of the Works of the Flesh, and whoever practises it discovers plainly a *carnal Mind, which is Enmity against GOD; which is not subject to the Law of GOD, neither indeed can be*, Rom. viii. 7. The odious Nature of this Crime, and its heinous Aggravations, may be farther seen by attending to the following Particulars, which we exhort the intemperate duly to weigh; and oh! that some precious immortal Soul may be delivered from its own Iniquity while reading them!

I. This your Sin stands *condemned, in the Light of Reason*, as a base and vile Offence. It is a Dethroning of Reason, to exalt a most irrational and sordid Lust: It is to make the Beast ride the Man; which Reason and Conscience cannot but condemn. The wisest Heathens have exposed this as a most hurtful and odious Vice. It is observed that among *Solon's* Laws this was one; "*That, if a Ruler was found drunk, he should be punished with Death.*" And *Seneca*, in his Epistles †, writes many Things to the Reproach of it:—"A good Man will be no Drunkard."—"He observes how vile it is for a Man to
"take

* See *BAXTER's Directions against Drunkenness*, Vol. I. p. 302.

† *SEN. Epist.* 28, 58. Dic nihil aliud esse Ebrietatem quam voluntariam insaniam.—Omne vitium grafsatur, et prodit, &c.

“take down more than his Stomach can receive.”
 —“That Drunkenness is Nothing else but voluntary Madness,” he produceth the Example of *Alexander*, who slew his most dear and faithful *Clytus* when in Liquor. He asserts, “It enters boldly on every Vice.”—“Say, therefore, how can a wise Man be a Drunkard?”—And another Writer justly observes, “Nothing can be kept secret where Drunkenness reigns.”—“What is more base than a *drunken Man*? who has a Stench in his Mouth, and a Tremor in his Body; who draws out foolish Things; declares Secrets; who has his Mind distracted, and his Face transformed*.” Farther,

II. It is committed by you in Opposition to the known *revealed Will of GOD*, as well as Light of Nature. You know that GOD commands *Sobriety*, and forbids *Drunkenness*, most plainly, in his Word, and very frequently. You cannot possibly plead Ignorance of your Lord and Master's Will. 1 Thess. v. 7, 8, *They that are drunken are drunken in the Night; but let us who are of the Day be SOBER.* This Vice of Intemperance is reproached in God's Word, and called a Work of *Darkness*, and of the *Flesh*, Rom. xiii. 12, 13. Gal. v. 19, 20, 21. Christians are required to add to Knowledge *Temperance*, 2 Pet. i. 6. and to live *SOBERLY* in this present World; and to use the World as not *abusing it*, Tit. ii. 12. 1 Cor. vii. 31. They are expressly commanded to abstain from all *Excess*, Eph. v. 18. *Be not drunk with Wine*, (one Kind of Liquor for all,) *wherein is Excess, but be filled with the Spirit.* And to watch strictly against it: *Take Heed unto yourselves, LEST AT ANY TIME your Hearts be overcharged with Surfeiting and DRUNKENNESS, &c.* Luke xxi. 34.

This

* Innoc. de debilitate conditionis humanæ.

This is the standing Command of our Lord and Saviour.

III It is committed in Contempt, or Defiance, of the awful Threatenings of God almighty, directed to Drunkards by their Name: *Wo to the Crown of Pride, to the Drunkards of Ephraim.—The Crown of Pride, the Drunkards of Ephraim, shall be trodden under Feet, Isai. xxviii. 1, 2, 3. Wo unto them that are mighty to drink Wine, and Men of Strength to mingle strong Drink. Wo unto them that rise up early in the Morning that they may follow strong Drink; that continue until Night, till Wine enflame them; Isa. v. 11, 12. Wo unto him that giveth his Neighbour Drink; that puttest thy Bottle to him, and makest him drunken also, &c.* The Person is most awfully threatened, who says, in his Heart, *I shall have Peace, though I walk in the Imagination of mine Heart, to add Drunkenness to Thirst: GOD will not spare him, &c. Deut. xxix. 18, 19, 20.* In the Gospel, those, who hope for the Favour of GOD, an Interest in the Lord JESUS, and eternal Life, (i.e. all true Christians,) are forbidden to keep up Familiarity with intemperate Persons, *With such no not to eat, 1 Cor. v. 11.* They are twice, by Name, excluded from the Kingdom of Heaven, 1 Cor. vi. 9, 10. *Know ye not that the Unrighteous shall not inherit the Kingdom of GOD? Be not deceived; neither Fornicators—nor DRUNKARDS—shall inherit the Kingdom of GOD.* The same Thing is asserted, Gal. v. 21. And, as this points out their Misery, by their everlasting Exclusion from the blissful Presence of GOD and the Lamb, so our Lord's own Words express the positive Misery they shall lie under, when he says, Matt. xxiv. 48, 49, 50. *But, if that evil Person say, in his Heart, my Lord delayeth his coming, and shall begin to smite his Fellow-Servants, and to eat and to drink with the Drunken, the Lord of that Servant shall come in a Day when he looketh not for him,*

him, and in an Hour that he is not aware of, and shall cut him asunder, (make him a Sacrifice to Justice,) and appoint him his Portion with the Hypocrites; there shall be weeping and gnashing of Teeth! Is not the Sin greatly aggravated by the Consideration, that it is committed in the Face of so many and great Threatenings?—But, farther,

IV. It is a most dishonourable Undervaluing the precious Redeemer, and all his Promises and Blessings, as of less Worth than Wine or strong Drink, and a most horrid Disgrace to the Christian Name. It is so disgraceful and contemptuous a Treatment of the Son of God and all his Love, that we should think of it weeping, Phil. iii. 18, 19. What does the Practice of the Intemperate say but this? “Not CHRIST, but Provisions for the Flesh, for us!” Thus despising the great IMMANUEL, as the Jews did when they cried, “Not this Man, but Barabbas.” How is the promised holy Spirit contemned also with his saving Grace, while the Person chooses rather to be filled with Liquor than with his heavenly Influences. And what Reproach does this detestable Vice bring on our holy Religion, as if it were consistent with making a God of one’s Belly, and glorying in one’s Shame!

V. It is most shameful Ingratitude to the most gracious Benefactor, from whom cometh every good and perfect Gift. What a Return does the Sot make for the Gift of a precious and immortal Soul, and for being made wiser than the Beasts of the Field and the Fowls of the Air! when he voluntarily makes himself more stupid than the Ass, and lothesome than Swine! What is the Return the Drunkard makes to God for the Bounty of his good Providence, when he uses that Bounty, contrary to the wise and good End for which he gives it, to the most foolish and destructive End, in Opposition to the known Will

of God? What Return does he make, who, having the Offer of eternal Life made to him by the Lord JESUS CHRIST, practically declares he has no Sense of the Benefit, nor values the Redeemer's Love?

VI. *It wastes and destroys the good Creatures of GOD*, at the Time that many Persons need them, and would be thankful to GOD and Man for what the Drunkard swallows up in Excess. It is robbing the Poor in a wise and self-destroying Way. "Thou robbest the Poor, consuming that on thy Throat which should maintain them: If thou hast any Thing to spare, it will comfort thee more at last to have given it to the needy than that a greedy Throat devoured it."—The Order of our Lord to his Apostles, when they had Provision to spare, was, *Gather up the Fragments, that Nothing be lost*, John vi. 12. The Drunkard is chargeable with much higher Sin than it would be to pour Wine or strong Drink down the Kennel, instead of giving it to him that is ready to faint.

VII. This Sin is a most voracious Destroyer of Time. If thou art the Person we are writing to, a Slave to thy Throat, then what a Consumer art thou of precious Time! How many precious Hours, Evenings, perhaps Days and Nights, have been thus prostituted to gratify a swinish Lust! God's Command is, *See then that ye walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are evil*, Eph. v. 15, 16. Time-wasting, in any Way, is a great Transgression; "This is far worse than the wasting of thine Estate: O that thou didst but know, as thou shalt know at last, what those Hours are worth which thou wastedst over thy Pots! and how much greater Work thou hast to lay it out upon! How many Thousands in Hell are wishing, now in vain, that they had those

“ those Hours again, to spend in Prayer and Repen-
 “ tance, which they spent in the *ALH*HOUSE, and
 “ senselessly cast away with their Companions in Sin.
 “ Is the Glass turned upon thee, and Death posting
 “ towards thee, to put an End to all thy Time, and
 “ lay [fix] thee where thou must dwell for ever?
 “ and yet canst thou sit *tippling* and *prating* away
 “ thy Time, as if this were all that thou hadst to
 “ do with it? O *what a Wonder of Stupidity and*
 “ *Stupidity is a hardened Sinner, that can live so much*
 “ *below his Reason!* The *senseless Neglect* of thy Soul’s
 “ Concernment is the great Part of thy Sin, more
 “ than the Drunkenness itself.*” Afford this Quo-
 tation you have just read a second Reading; be not
 offended at its Plainness; it is better than the Kisses
 of your Companions.

VIII. This detestable Vice is usually practised in
 Company, and thus the Drunkard *draws many others*
with him into Guilt and Perdition. This greatly ag-
 gravates any Sin, when it is so committed, that the
 Transgressor *teaches Rebellion* against the Lord, makes
 others sin, and instructs the wicked to do wickedly,
Jer. ii. 33. chap. xxviii. 16. ch. xxix. 32. “ Art
 “ thou not Satan’s Instrument, to tempt others with
 “ thee to waste Time, and neglect their Souls, and
 “ abuse GOD and his Creatures? Yea, some of you
 “ glory in your Shame, that you have drunk down
 “ your Companions.—And what is that Man wor-
 “ thy of that would thus transform himself and
 “ others into such Monsters of Iniquity †?” This
 will, sooner or later, appear a mighty Aggravation of
 this Crime, for, as another Author well observes,
 “ If a Heathen, by the Light of Nature, could say,
 “ *It matters not whether thou art ACCESSARY to the*
 “ Sin,

* See *The Greatness of the Sin of Drunkenness.* BAX-
 TER’S Works, Vol. I. p. 305. † Ibid.

“ Sin or commit it thyself; what Excuse can Christians offer for themselves, who, being plainly and strictly obliged by their Religion to encourage and assist their Fellow-Christians in the Way of their Duty, and to further their Salvation according to their Abilities and Opportunities, do entice and ensnare their Friends and Companions into this or any other Sin, and then make their Neighbours Sin their own Matter of *Triumph*?”

IX. This Crime tends to *deface the Image of GOD on the Soul*, and makes a Man carry himself like a Beast.—“ If thou shouldst deface the King’s Arms or Image in any public Place, and set instead of it the Image of a Dog, would it not be a traitorous Contempt? How much worse is it to do thus by God!” Is not Man made in the Image of God, by Reason of the *intellectual Powers* which he has given him? To debase these is therefore to debase God’s Image.

X. It indisposes the guilty for all Good, and is the fruitful Parent of all Sin and Mischief. There can be no Exercise of calm Reason, much less the noble Acts of Religion: It is a Sin which prevents or makes incapable of Repentance for a Season; and, before that Season is past, frequently the Crime is repeated again, and so the Incapacity continued, and the Conscience hardened. It stirs up all the Corruptions of the Heart, and increases them. *Anger, Wrath, Malice, and Lust*, blaze forth and burn, often so fierce that none can quench them. O the horrid Oaths, the many Perjuries, the direful Imprecations, not to add other detestable Speeches, which in Drink Men pour forth, as a bitter Fountain its Waters, or as the troubled Sea Mire and Dirt! Hence, as they are contrary to all Good, and most prompt to all Evil, they are suited to the Name St. *Peter* gives to such,

2 Pet. ii. 12-15. *Cursed Children; which have forsaken the right Way, &c.*

XI. It exceedingly alienates the Heart from GOD, and gradually sears the Conscience. Not only does Whoredom, but *Wine* also, and *new Wine*, take away the Heart, Hosea iv. 11. Those who count it Pleasure to riot in the Day-time are Spots and Blemishes among professing Christians, and are so hardened as to sport themselves with their own Deceivings, while their Consciences are so callous, that they will sometimes feast at the Table of the Lord, and profane the Memorials of his dying Love, without Fear. Jude 12. *These are Spots in your Feasts of Charity, when they feast with you, feeding themselves without Fear, &c.* The Drunkards are in the high Way to attain to that Temper which the Word of GOD describes by an adamant Heart, or as in St. Paul's Words, 1 Tim. iv. 2. *Having their Conscience seared with a hot Iron.*

XII. Lastly, the Sin of Drunkenness is a barefaced and bold Attack upon the Honour of GOD, trampling on his Authority, and setting up Appetite on the Throne. The intemperate Person makes a GOD of his Throat or his Belly, and serves it in Opposition to the Creator, GOD blessed for ever! Of such as these the Apostle Paul speaks with Tears, and warned the Christians of his Day to guard against them, Phil. iii. 18, 19. *For, many walk, of whom I have told you often, and now tell you EVEN WEeping, that they are the Enemies of the Cross of CHRIST; whose End is Destruction, whose GOD is their Belly, and whose Glory is in their Shame; who mind earthly Things, (i.e. above all other Things mind, will, and delight in, present Enjoyment).* Thus the Drunkard stretcheth out his Hand against GOD, and strengtheneth himself against the Almighty. He runneth upon

upon him, even upon his Neck, upon the thick Bosses of his Bucklers, Job xv. 25, 26.

Upon the Whole, does not the Crime appear exceeding sinful? Have we not Reason to admire and adore the long-suffering Goodness of God, which has waited on so many Thousands in this Land, and on the Nation, (involved in the Guilt of the Drunkards thereof, because the Offence is so common, barefaced, and so little punished or lamented;) still they live; still we are a People enjoying our Liberties both sacred and civil; though chastened by the Sword, not given up to it; though Armies and Fleets have been strowed on, yet not destroyed; though the Rains have been sent upon our Land, almost threatening to destroy the Staff of Bread, yet restrained most seasonably to prevent it. Oh! that the divine Voice may be heard! *Return, thou backsliding Israel, saith the Lord, and I will not cause mine Anger to fall upon you; for, I am merciful, saith the LORD, and I will not keep Anger for ever.—Return, ye backsliding Children, and I will heal your Backslidings.—Reader, art not thou one spoken to in these gracious Words of GOD? What Answer wilt thou return?—Deliberate on it; speak not rashly: But, oh! that thou mayest, and thy Companions in Sin with thee, say, as Israel did, Behold, we come unto thee; for, thou art the Lord our GOD! Jer. iii. 12, 22.*

To conclude this Section; as to some Aggravations attending this Sin in particular Persons, &c. I shall, with little Addition or Alteration, lay them before you, in an Extract from *A Warning to Drunkards*. “It is worse in some than others, and worse
“at some Times. It is worse in knowing Persons,
“that make a Profession of Religion, than in the
“ignorant and profane.—It is worse in Magistrates
“than in others, *Prov. xxxi. 4, 5*.—It is worse in
“Ministers than in other Men.—Drunkenness is
C 2 “ worse

“ worse in Women than in Men. Nothing, says
 “ one of the Fathers, is more filthy than a drunken
 “ Woman.—It is an Aggravation of this Sin to
 “ persist in it against Vows and Promises of Reformation.—It aggravates it to be eager and greedy,
 “ hankering after the Cup, and enticing others, *Isa.*
 “ lvi. 11, 12.—It is a great Aggravation to boast
 “ and glory in this shameful Vice.—As also to repeat the Act often, and continue long therein,
 “ long at a Sitting, or through a long Course of
 “ Years.—The Sin is also enhanced by the Time
 “ when it is committed: *viz.* when Convictions
 “ of the Evil of it are fresh in Mind—or if it be on
 “ the Sabbath day, or before or after the Lord’s
 “ Supper, or when God’s Judgements are abroad
 “ in the Earth, especially if on the Land, and yet
 “ more if on the House or the Person of the Drunkard.”—In a Word, when the intemperate Person persists in *Excesses* under more than ordinary Means used to reclaim him, as fresh *Admonitions* from God’s Word and Ministers, and Relations, and Friends, with faithful *Warnings* from the same, and from Conscience; with *loud Calls* from divine Providence, either by *Mercies* inviting to Repentance, or inflicted *Judgements* because of the Sin, on *others* (e.g. dying in their Crimes, &c.) or on *themselves*, in the *Misery* they have already shared in, as Reproach, Decay of Constitution, Terrors of Conscience, &c. under *such Means and Rebukes* to go on obstinately is to be like *Abaz*, of whom it is recorded, 2 Chron. xxviii. 22. *And in the Time of his Distress did he trespass yet more against the Lord: This is that King AHAB*—How awful will your Case be if it issue thus!—Pause upon it.—Offer at least this Prayer: “ *Lord, prevent it! crucify for me this*
 “ *evil Affection and inordinate Appetite, that I perish*
 “ *not!*”

O Reader

O Reader, wilt thou turn into an Aggravation of thy Guilt this *Treatise* also, studied with Concern for thy *Salvation*? and shall all the friendly Instructions, Counsels, and Warnings, do thee Hurt, and not Good, through thy Devotedness to *Appetite*? Shall the truly Christian Benevolence of a whole Body of *Gentlemen* combined for your Good, and generously giving away this and other Tracts for your Reformation, shall all this, through your Refusal, only advance your Shame, Guilt, and Misery? *May the Lord forbid!* Amen.

S E C T. III.

The vile and ruinous Consequences of
INTEMPERANCE.

FROM what has been already said, may it not be hoped that the Man given to Appetite is convinced that a Drunkard is one of the vilest Transgressors among Men? If the Evidence be not sufficiently clear, let us take under Consideration the wicked and ruinous Consequences, which in great Abundance follow, or may be expected. As it is in Reason a great Motive to Action to be persuaded such a Course will be followed with many blessed Consequences, so certainly to be assured that a contrary Course will issue in many cursed Effects and Fruits is in Reason a strong Motive to desist. But, let it be remembered, these *Consequences* are what the supreme Governor has seen fit should follow by Way of present Punishment of this odious Crime, as Marks of his Displeasure; and they should be regarded as Threatenings of worse Evils to follow, in the *other World*, if the guilty go on to add *Drunkenness* to *Thirst*. At present every evil Consequence has this Voice, Jer. ii. 19. *Thine own Wickedness shall correct*

thee, and thy Backslidings shall reprove thee: know, therefore, and see, that it is an evil Thing, and bitter, that thou hast forsaken the Lord thy GOD, and that my Fear is not in thee, saith the Lord GOD of Hosts. Jer. iv. 17, 18.—Because she hath been rebellious against me, saith the Lord. Thy Way and thy Doings have procured these Things unto thee; this is thy Wickedness, because it is bitter, because it reacheth unto thine Heart. If the Person who reads this is made to possess already some miserable Effects of past Intemperance, for your Soul's Sake take Warning; and, confessing your Sin, pray that you may not be given up. “O Lord, give me not over to a reprobate Mind! Let thy Word and thy Rod, and the Instructions of this Book, be made effectual to my Conversion!” Let it be considered,

I. The Drunkard takes a Course to become a perfect Sot, to weaken the reasoning Powers of his Nature, and strengthen the fleshly Appetite, till he is a perfect Slave to worse than Brutality. “Men, by the Tyranny of Custom, become so impotent to resist their Lusts, that the Satisfaction thereof becomes their very Element, out of which they cannot live: It is their Eden and their Heaven, their very Paradise, though at Length indeed they find it to be their Hell.” Dr. MANTON's Sermon on Mark x. 26.

In Consequence of Indulgence to Excess in Drinking, the Person may become wholly incapacitated for the Service of God or Man. It is observed by a good Writer, that Drunkenness is called, by some, *vitium maximæ adherentiæ*, a Sin that sticks closer and faster to a Man than any other. The wisest of Men has given a lively Description of the desperate Condition into which the Drunkard may sink, Prov. xxiii. 34, 35. *Yea, thou shalt be as he that lieth down in the Midst of the Sea, or as he that lieth on the Top*
of

of a Mast. *They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: When shall I awake? I will seek it yet again.*

II. It is certainly followed with Shame and Contempt in the Eyes of all truly wise and virtuous Persons. How frequent to see the despicable Creature, an Object of public Derision, come to his Wit's End, and reeling to and fro as a Ship in a Storm, and anon rolling in his Vomit, as a Swine wallows in the Mire. *Excess* brings the most honourable to be Objects of Scorn and Derision, while *they err in every Work, as a drunken Man staggereth in his Vomit.—Thou shalt drink,—thou shalt be laughed to Scorn, and had in Derision.* Isaiah xix. 14. Ezek. xxiii. 32.

III. The Drunkard, in Consequence of his Excesses, endangers the Loss of Health and Life itself. By immoderate Drinking (or the frequent Use of spirituous Liquors, though in small Quantities) what grievous and inveterate Diseases, or speedy Consumptions, do Thousands bring on themselves! “So that, where the Sword has slain its Thousands, Intemperance has slain its ten Thousands, who will all (if they died Christless and impenitent) be sentenced by God, at his great Tribunal, as so many *Self-destroyers.*” How common, in Consequence of Drunkenness, are Wounds without Cause, Falls by which Limbs are broken, or into the Water, &c. by which Life is taken away! How often are Quarrels the Result of this destructive Vice, which end in Murder! or sudden Death (under the Direction of the sovereign Lord who hath the Keys of Hell and of Death, Rev. i. 18.) has seized on some, and, while they have been *drunken as Drunkards, they have been devoured as STUBBLE FULLY DRY!* Nab. i. 10.

How tremendous is the Consequence, the eternal Consequence, of dying in a Fit of Drunkenness!
and

and who can have any Assurance that, the very next Instant of abusing the Bounty of Heaven, divine Vengeance will not cut the Sinner off before he is restored to a sober Mind, or has a Possibility of Repentance granted *? But suppose you are not made such a Monument of divine Vengeance, are you not likely to *mourn at the last*, and too late, *when thy Flesh and thy Body are consumed?* Prov. v. 11. *At last it biteth like a Serpent, and stingeth like an Adder,* Prov. xxviii. 23.

IV It very frequently brings the Drunkard to the deepest and unpitied Poverty, who might have lived, if not in Affluence, yet with a Competency of temporal Blessings. It takes the Person off from a steady Industry, and engages in such Company and Courses as issue in extreme Want. Thus the wise Man's Declaration is verified, Prov. xxviii. 19. *He that tilleth his Land shall have Plenty of Bread: But he that followeth after vain Persons shall have Poverty enough,* Prov. xxi. 17. *He that loveth Pleasure shall be a poor Man; He that loveth Wine and Oil shall not be rich.* Prov. xxiii. 21. *For, the Drunkard and the Glutton shall come to Poverty; and Drowsiness shall clothe a Man with Rags.* To how many does this prove a Snare! and they steal, swear falsely, are Incendiaries, or commit Murder, and all to supply those Wants which their Drunkenness has brought upon them. They wickedly make themselves poor, and

* One of the best Tracts against Intemperance was occasioned by a terrible Example: A young Man, who for some Years was *very hopeful for Religion*, but afterwards fell into Drunkenness, and God saw good to cut him off in the Act of Sin. On this sad Occasion the Rev. Mr. Owen Stockton drew up that excellent Piece, *A Warning to Drunkards*; addressed to the Inhabitants of Colchester, among whom he preached, and where the young Man died.

and then steal, and take GOD's Name in vain, and will swear falsely for a Reward, even though it be to shed innocent Blood, *Prov. xxx. 9.*

V. It is followed often with the *Misery and Ruin of whole Families*, (besides the Disgrace and Torment to other Relations and Friends;) these are left destitute of the Necessaries of Life, while the intemperate is spending what should supply his Family on the vicious Cravings of his *insatiable* Appetite. Thus instead of *providing for his own Household*, (which every Christian is bound to endeavour honestly to do, and, if he does not, *denies the Faith, and is worse than an Infidel*, 1 Tim. v. 8.) the Drunkard consumes his own House, to gratify his Throat in a vile and forbidden Way, (at the End of which is the Gulph of eternal Damnation,) and has a large Share in the Guilt of his Companions, who bring the like Ruin on their Families. Every Drunkard is a troubled Fountain, and a corrupt Spring.

VI. Another evil Consequence of this Vice is the Hurt it does to the Community; and this various Ways. It robs the Government of all the good Fruit which might spring from the Sobriety, Industry, and Usefulness, of such Members, if they were temperate; and it loads the Nation with Cumberers and Corruptors, who prove a Clog and Curse, instead of a Blessing, and this especially as they swell the Nation's Guilt, and greatly contribute to bring down the Wrath of GOD upon the Children of Disobedience*. The Sins of Drunkards, when they are become

* How notoriously false and extremely foolish is the Saving common with some Persons, "*that Drunkards hurt none but themselves, and are only their own Enemies!*" Are they not Enemies to GOD in the foremost Rank, trampling his Law and Honour under Foot? Should it not rather be said, "Every Drunkard is an open Enemy
" to

become numerous in a Kingdom, will hasten to fill up the Measure of its Iniquities: Nor will it be strange if the most wise Counsels, and powerful Armaments by Sea and Land, be blasted of the *Lord*.

VII. It is followed with a *Door open to all Temptations, and is an Inlet to almost all Wickedness*. The Person is unable to watch and pray that he enter not into Temptation, and his Circumstances invite the wicked and the grand Enemy of the Soul and of God and Man to ensnare and trepan him into any Sort of Abomination. Nothing so sacred but it may be profaned, in the Hour of Excess, by the Person who, sober, would tremble at the Thought. No bands of Nature or Friendship so strong but they have been and may be broken through, in the vilest Way, at such a Season, even by Incest, Adultery, or Murder. Thus *Alexander* the Great is related, in a Fit of Drunkenness, to have murdered his beloved Friend *Clytus*. And *Solomon* shews the Drunkard many of the Evils he is exposed to, in those few Words, Prov. xxiii. 33. *Thine Eyes shall behold strange Women, (i. e. with evil Intent,) and thine Heart shall utter perverse (vile and filthy) Things.*

VIII. It is followed with *carnal Security and great Benumbedness of Soul*, even to a reprobate Mind, under

“ to the *Author* of his Being, and the *Giver* of all Enjoyments; perverting his Bounty into the most ungrateful Instruments of Rebellion?” That every such Person is a Disgrace to human Nature; and, if a professed Christian, a Reproach to the *sacred Name* whereby he is called, and to the Cause that he espouses; a Curse to his Companions in Excess, by countenancing them, &c. a Moth and Rottenness to his own House; a Robber of the Poor; a Waster and Destroyer of the Gifts of God; a Contagion in his native Land; a Procurer of Judgements; one that *rebels against the Light*, and likely to ruin himself and his Associates, Body and Soul, to all Eternity.

under the loudest Calls of GOD's Providence, and most awful Warnings of his Word. No Notice is taken of the gathering Storm of all Kinds of Misery; though Intemperance has devoured our Strength, yet *he knoweth* (he regards) *it not*: Yea, grey Hairs are here and there upon him, yet *he knoweth not*, Hosea vii. 9. *It hath set him on Fire round about, yet he knew not; and it burned him, yet he laid it not to Heart.* This reprobate and undiscerning Mind is like to Pharaoh's before his Destruction, and is the same as Israel lay under before the Captivity. *Isaiah* xlii. 24, 25.

IX. Lived and died in, it is followed with everlasting Exclusion from Heaven, under the Torments of the damned, with all the Aggravations of a known, wilful, daring, contagious, Crime, abhorred of GOD, and lothesome in the Eyes of all wise and religious Men. What a rueful Consequence is this! unutterably great, and endless in its Duration! Not only is this certain from the heinous Nature of the Offence as it has been described, and the general and comprehensive Declarations of GOD's Word: *The Wicked shall go away into everlasting Punishment*, Matt. xxv. 46. *The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all Things that offend, and them which do Iniquity; and shall cast them into a Furnace of Fire: There shall be Wailing and Gnashing of Teeth!* Matt. xiii. 41, 42. If ye live after the Flesh, ye shall die, (*i.e.* the second Death :) *The Lake which burneth with Fire and Brimstone, which is the SECOND DEATH*, Rev. xxi. 8. But, beside these general Declarations, comprehending all who remain to the last unregenerate, (*such as are in the Flesh, who have not the Spirit of CHRIST in them*, Rom. viii. 9.) Damnation is expressly pointed out as the Drunkard's Portion in Consequence of this vile Course, 1 Cor. vi. 9, 10.

Know

Know ye not that the unrighteous shall not inherit the Kingdom of GOD? Be not deceived: Neither Fornicators—nor DRUNKARDS—shall inherit the Kingdom of GOD. Gal. v. 18, 19, 20, 21. Now the Works of the Flesh are manifest, which are these, Adultery, Fornication,—DRUNKENNESS,—of the which I tell you before, (or foretel you,) as I have also told you in Time past, that they which do such Things shall not inherit the Kingdom of GOD.—It is not indeed said in so many Words what they shall inherit; but it is most easy to infer it, and may be expressed in the Words of the Apostle Paul, 2 Thess. i. 9. Who shall be punished with everlasting Destruction from the Presence of the Lord, and the Glory of his Power. O consider, besides the Punishment of Loss, the Loss of the heavenly Inheritance! there will be such an Inheritance gained as will fill the Possessor with eternal Torment and Horror: It will be Indignation and Wrath, Tribulation and Anguish, by the Right Hand of the Most High! Rom. ii. 8, 9. Psalm xxi. 8.

Lay all these evil Consequences together, and consider what *you have now to do.* Drunkenness is the Course to brutish Sottishness—to open Shame and Contempt—to the Loss of Health and Life itself—to the deepest and unpitied Poverty—to the Misery and Ruin of Families—to the Hurt of the Nation—opening the widest Door to all Temptations, and being the Inlet to almost all Wickedness, and of the worst Kind; it tends onward to a reprobate Mind, and lastly it ends in the *greater Damnation.* O what a dangerous State is this to continue in! Flee, as for thy Life, to CHRIST, the City of Refuge! Cry to GOD for his Spirit to work in you a saving Change; “O Lord, turn thou me, and I shall be turned! heal me, and I shall be healed! save me, and I shall be saved!”—May he incline your Heart to comply with the following Directions to your eternal Gain!

SECT.

S E C T. IV.

COUNSELS and DIRECTIONS, in Order to the Cure
of an intemperate Appetite.

I. **C**ONSIDER seriously the *Baseness* and *Irrationality* of the Crime, and the *miserable Condition* thou art in. 1. The *Baseness* and *Irrationality* of the Crime. The Wisdom of the Legislature has seen fit, in the Law made for the suppressing of *Drunkenness*, to give it the Title of *the lothesome Sin*. Consider, does it not deserve this Name? It is lothesome in itself, whether it be followed with the filthy Consequences, *Nauseas*, *Vomitings*, &c. or not. Is not the Person more fit to herd with Beasts than with Men? Can a Drunkard either think, speak, sit, stand, or walk, as a reasonable Creature? Is he not become a Shame and Reproach to his Family and Friends, and, as one expresses it, "*the Scorn of his Enemies, and a Terror to those that are near him?*" The *Lacedemonians* of old are reported to have set a drunken Slave before their Children, to deter them from so odious a Vice. Bring, by *Consideration*, such an Image before your Mind, and hear and answer, at the same Time, the Questions, Prov. xxii. 29. *Who hath Woe? who hath Sorrow? who hath Contentions? who hath Babbling? who hath Wounds without Cause? who hath Redness of Eyes?* 2. Consider your *miserable Condition*, dead in *Trespases and Sins*. Abominable in the Sight of GOD, not only on Account of one vile Habit, but because of the Power and Dominion of a carnal and ungodly Heart, which is *Enmity against GOD*, and contrary to his holy Nature and Law. Oh! be entreated to consider how wretched a State you are in! "Luxury, says an excellent Writer, is a Sin most unseemly for Men
D " in

" in so great Misery.—O Man, if thou hadst but
 " a true Sight of thy Sin and Misery, of Death and
 " Judgement, and of the dreadful God whom thou
 " dost offend, thou wouldst perceive that *Fasting*,
 " and *Prayer*, and *Tears*, become one in thy Con-
 " dition much better than glutting thy devouring
 " Flesh. What! a Man, unpardoned, unsanctified,
 " in the Power of Satan, ready to be damned, if
 " thus thou diest—for such a Man to be taking his
 " fleshly Pleasure! for a *Dives* to be faring sumptu-
 " ously every Day, that must shortly want a Drop
 " of Water to cool his Tongue, is as foolish as for
 " a Thief to feast before hanging; yea and much
 " more; for you might yet prevent your Misery,
 " and another Posture doth better *beseem* you to that
 " End: *Fasting and crying mightily to GOD is*
 " *fited for your State.* See *Jonah* iii. 8. *Joel* i.
 " 14. *Joel* ii. 15*." Be persuaded, therefore, to sit
 down and ponder over the wretched State you are
 in, and endeavour to see and feel your Misery and
 Sicknes, till a Saviour and Physician be longed for,
 as *David* longed to drink of the Water of the Well
 of *Bethlehem*, 2 Sam. xxiii. 15.

II. Consider, your Condition is *not hopeless and ir-*
retrievable; however wretched and deplorable it may
 be, through the vile Bondage of Corruption and its
 bitter Fruits, endeavour to gain a heart-affecting
 Sense of your Misery, but guard against *Despair of*
Mercy; for, Despair hardens the Heart in Sin, and,
 at the same Time, reflects on the Mercy of God, the
 Merits of his Son, and the efficacious Grace of the
 holy Spirit, and is a Rejecting of the Gospel. Sin-
 ners of old are represented by the Prophet, saying,
There is no Hope, but we will walk after our own De-
vices, and we will every one do the Imagination of his
own

own evil Heart, Jer. xviii. 12. Jer. ii. 25. But GOD has given to Sinners, the chief of Sinners, the most solid Ground of Hope for Pardon of Sin, the Renovation of their Natures, and eternal Happiness, if they will apply to CHRIST for these Things. For this very Reason the Son of God became incarnate, and lived, died, rose, and ascended, as the Gospel relates, that he might *make Reconciliation for Iniquity, bring in everlasting Righteousness*, (Dan. ix. 24.) *receive Gifts for Men, even from the rebellious, that GOD might dwell with Man*, (i. e. with Delight,) Psalm lxxviii. 18. *He is exalted to be a Prince and a Saviour, to give Repentance to Israel and Forgiveness of Sins*, Acts v. 31. *He hath an unchangeable Priesthood; wherefore he is able also to save them to the uttermost that come unto GOD by him, seeing he ever liveth to make Intercession for them*, Heb. vii. 24, 25. The new Covenant is established in his Blood, (which was shed for the Remission of Sins,) and all the Blessings, comprehended under the Covenant of Grace, are to be obtained, if you yield yourself to his Government, and are brought into a spiritual Union and Fellowship with him, through Faith and Love by the Spirit. Indeed, till this be effected, and you are reconciled to GOD, and created anew in CHRIST JESUS unto good Works, your former sinful Inclinations will prevail, and, while you are in the *Flesh*, you cannot please GOD, because the carnal Mind is *Enmity against him*; but, by being born of the Spirit, being changed into a spiritual Mind, you may please GOD, and live unto his Glory in all Things. Let this, therefore, be your Encouragement.

III. Convinced of this Ground of Hope, *apply without Delay*, in Acts of penitential Prayer, for all the Mercy and Grace which the Redeemer has purchased for labouring and heavy-laden Sinners, who desire Rest for their Souls. Though the Most High is ex-

ceedingly provoked, and Justice cries for Vengeance, still Mercy invites you. Is there a Heart of Flesh promised instead of a Heart of Stone? Will you not plead and cry aloud to obtain it?—When GOD is graciously ready, through his Son, to give, will you not wrestle in Prayer for a *new Heart, a right Spirit*? in which shall be engraved, by the Hand of the Spirit of GOD, all his Laws (a Love and Delight in them all :) There is Hope yet concerning you, that, though you are blind, you may see, though dead, you may be quickened to a new and divine Life, Eph ii. 1, &c. *You hath he quickened, who were dead in Trespases and Sins, wherein, in Time past, ye walked according to the Course of this World, &c.* Ezek xxxiv. 25, &c. *Then will I sprinkle clean Water upon you, and you shall be clean; from all your Filthiness, and from all your Idols, will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you; and I will take away the stony Heart out of your Flesh, and I will give you a Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgements, and do them — Thus saith the Lord GOD, I will yet for this be enquired of by the House of Israel, to do it for them,* Ezek. xxxvi. 37. It is this most earnest Enquiry, and seeking to the Lord with all your Heart, that I am now advising you to. GOD has graciously promised, together with CHRIST, to bestow these Blessings, which have been now read, and also to be merciful to our Unrighteousness, and that, our Sins and Iniquities, he will remember them no more; that he will be our GOD, and that we shall be his People, Jer. xxxi. 33, 34 Heb. viii. 10, 11, 12. Oh! be entreated, most resolvedly and diligently, to seek these spiritual Blessings in heavenly Things in CHRIST JESUS!

IV. Hereupon

IV. Hereupon, most *deliberately and solemnly renounce the Flesh, the World, and the Devil, and enter into GOD's Covenant.* As Penitents are represented by the Prophet *Ijaiah*, (chap xxx. 22.) defiling the Covering of their graven Images, (which they, in the most costly Manner, before adorned,) and casting them away as Things most filthy and detestable, saying, *Get thee hence; so endeavour to do with Respect to former Idols. Ephraim shall say, What have I any more to do with Idols?*—Hosea xiv. 8. You are then to lay hold on God's Covenant, saying, with *Saul*, Acts ix. 6 *Lord, what wilt thou have me to do?* I now resign myself to thy Will, and yield myself unto God, as one that is alive from the dead, to obey from the Heart that Form of Doctrine which is delivered in the Gospel, *Rom. vi. 13, 16, 17.* This should be your deliberate Choice and Purpose, by the Strength of divine Grace, to do.

V. *Apply, in the Strength of the Lord, to the Work of mortifying Sin, and living to Righteousness and to GOD.* Not only the vicious Appetite for excessive Drinking is to be opposed, but every evil Disposition of the Heart; for any *one allowed* will prove the Insincerity of your Covenant-Engagement, and will cherish the whole Body of Sin and Corruption which is in your Members, James ii. 10, 11. *For, whosoever shall keep the whole Law, and yet offend (wilfully, that is) in one Point, he is guilty of all.* All prescribed Means for the Mortification of Sin, and Advancement of Holiness, are to be conscientiously used, with Dependence on God for his efficacious Grace, Phil ii. 12, 13. *Work out your own Salvation with Fear and Trembling; for, it is GOD that worketh in you both to will and to do of his good Pleasure.*

VI. As to farther Directions against the loathsome Sin of Drunkenness, (which is not improperly called,

a *voluntary Madnefs,*) be exhorted to enter on the Practice of the following :

1. To seek the Destruction of the *evil Affection and Propensity for this Vice, and to gain an Abhorrence of it.* If you could become sober in Practice, yet an inordinate Affection for Wine and strong Drink would make you still a Drunkard in Heart. If the Love be removed, the Tree will be taken up by the Roots; without this, all Reformation is but like cutting off the Branches, while the Tree is left to shoot forth afresh. Consider, this must be subdued, or it will destroy me, Body and Soul, for ever. If I indulge this base Appetite, I idolize it. As he, who indulges himself in the Love of Riches, and is covetous, is an Idolater, as the Word of God assures me, *Col. iii. 5.* so the Person who covets Liquor *violently* is an Idolater also; as the former worships *Mammon*, the latter bows down and serves *Flasons of Wine or strong Drink*, or what his Heart lusteth after. Oh! this Vice must be crucified by victorious Grace, the Inclination itself be subdued, and its opposite gained, or you will remain a Worshipper of Provision for the Flesh more than a Worshipper of God; and then deserved and dreadful will your Condemnation be!

2. Carefully avoid the Occasions and Temptations that are suited to betray you into it. Indeed this is one of the best Rules against all Sins we are prone to. The Word of God gives the intemperate most express Directions on this Head, *Prov. xxiii. 20. Be not amongst Wine-Bibbers. Verse 31. Look not thou upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth itself aright:* And that general Order is applicable here, as ever you desire to escape from this Vice, *Prov. iv. 14, 15. Enter not into the Path of the wicked, and go not in the Way of evil Men. Avoid it, pass not by it, turn from*

from it, and pass away. 1 Cor. v. 11. *Not to keep Company with any Man that is called a Brother who is a Drunkard, with such an one no not to eat.* The Proverb respecting the Nazarite, who was bound to abstain from Wine and strong Drink, is of Use for your Direction; *Go about, go about, O Nazarite, and do not come near the Vineyard.* So would I say to you; shun the Alehouse and Tavern, and all Houses, Clubs, and Company, by which you are in Danger of being insnared. All this, and all Kind of Watchfulness against this Crime, is comprehended under our Lord's Direction, Luke xxi. 31. *Take Heed, lest, at any Time, your Heart be overcharged with Surfeiting and Drunkenness* — If, therefore, the Temptation cannot be avoided, the more Application to the Work of Watchfulness is necessary, that you be not overcome while in and under it, according to that Direction, Prov. xxiii. 1, 2. *When thou sittest to eat with a Ruler, (or whoever it be whose Company or Table is a Snare,) consider diligently what is before thee, and put a Knife to thy Throat, if thou be a man given to Appetite.* “ 1. Stand in as much Awe, and be
“ in as great Fear of offending God by thine Ex-
“ cels in eating and drinking as a Man is in Fear
“ of offending that has a Knife put to his Throat.
“ Or, 2. look upon thy Soul to be in as great Dan-
“ ger of perishing by Intemperance, when thou art
“ at a great Man's Table, (or wherever you are un-
“ der Temptation to Excess,) as thy Body is in Dan-
“ ger of perishing when thou hast a Knife at thy
“ Throat. 3. Put a Knife to thy Throat, *i. e.* use
“ all Means possible to mortify and restrain thine in-
“ ordinate Appetite; it is like the Expression, Psal.
“ xxxix. 1. *I will keep my Mouth as with a Bridle.*”
All Company, Places, Liquors, that are most apt to entice and overcome you, with all known Temptations, are to be watched against to avoid them; and,
by

by serious Consideration of their mischievous Tendency, you are to endeavour to gain a Dread, or absolute Aversion, with Respect to them. The Man who would put the Botile to you, and make you drunk, must be thunned, as to drinking with him, as you would shun *Satan*: So must Clubs, (for the same Reason,) which, to your Cost, you have found Springs of Drunkenness. It is as absurd to pretend a Desire to become *sober*, and not abstain from the Temptations to Intemperance, as to desire *Health*, and yet run into *infected Houses*, or go and dwell in a *contagious Air*.

3. *Idleness and Sloth must be fled from, and close Application to some necessary or commendable Employment must be practised.* Most certainly our holy Religion strictly requires great Care to redeem Time: Though all are not called out to Labour or secular Employments, yet all are required to *occupy and improve the Talents* their Lord has intrusted them with, *till he should come*, Luke xix. 13. We are charged *not to be slothful in Business, but fervent in Spirit, serving the Lord*, Rom. xii. 11. See then that ye walk *circumspectly, not as Fools, but as wise; redeeming the Time, because the Days are evil, &c. And be not drunk with Wine, wherein is Excess, &c.* Eph. v. 15, 16, 17, 18.

4. *To be much in fervent Prayer* is an excellent Help against Drunkenness. The Person, who is often conversing with the *holy, holy, holy, Lord GOD almighty*, is likely to have that *Fear*, which is a great Preservative from this and every other Vice, Prov. xvi. 6.—*By the Fear of the Lord Men depart from Evil*, Prov. xix. 23. Farther it is highly useful,

5. *To study the Word of GOD much, and select and hide in the Heart such Portions of holy Scripture as directly strike at this Vice*, which subverts all Religion

ligion and Reason *. To consult often and get into the Heart such Passages as follow will be your Wisdom, *Prov.* xx. 1. *Chap.* xxiii. 1, 2, 19, 20, 21, 29, to the End. *Luke* xxi. 34, 36. *1 Cor.* v. 2. *ch.* vi. 9, 10. *Gal.* v. 19, 20, 21. Farther,

6. *A religious Observation of the Sabbath, and due Attendance on divine Ordinances,* are great Helps for the weakening this and all other sinful Habits. The Spirit of God makes the Reading, and especially the Preaching, of the Word effectual to the convincing and converting Sinners, even the chief of Sinners. Thus Faith is wrought, which is of a sanctifying Nature, purifying the Heart from sensual Affections, and raising it to spiritual and divine Objects and Delights; *Acts* xxvi. 18.—*Which are sanctified by Faith that is in me.* This naturally leads to another Direction,

7. To seek after *the daily Exercise and Increase of Faith.* Powerful Faith, in the Doctrines, Rules, Promises, and Threatenings, of the Gospel, would be the most successful Means of overcoming all Intemperance and every sinful Disposition; *Faith which worketh by Love,* *Gal.* v. 6.

8. *Keep up a Regard to God's Eye always upon you,* and your continual Approach to Death, the Resurrection,

* To this Advice, of diligently considering the holy Scriptures, may well be added, *and the most plain and pungent practical Writers in Divinity.* The Consideration of the Importance of this Direction will shew what a truly Christian Work it is to supply the poor of the Land with the blessed Word of God, and with good Books, best adapted to inform their Judgements and awaken their Consciences. What more excellent Charity can there be? and what Thanks can we render to God, that he has inclined, in these Days, so many Friends of Religion to form Societies, in *England and North-Britain,* to promote *Christian Knowledge among the Poor!*

Resurrection, the Judgement-day, and to the everlasting Joys of Heaven or Horrors of Hell. Serious and frequent Meditations on such Subjects, and on the *Humiliation and Sufferings of the Son of GOD* unto Death, as the great Price of Redemption of Souls, would have a great Tendency to make the Soul stand in Awe and not sin, Psalm iv. 4.

9. Be often, through every Day, praying for, and breathing after, the holy Spirit, in short ejaculatory Requests. This is the Way (if at the same Time you labour not to grieve him) to be filled with the Spirit, according to that Direction of the Apostle, *Be not drunk with Wine, wherein is Excess; but be filled with the Spirit:* Thus you will get the Victory over the very Inclination itself, and indeed every hurtful Lust, 2 Cor. iii. 17 *Where the Spirit of the Lord is, there is Liberty,* (or Freedom from the reigning Power of every Lust,) Gal. v. 16. *This I say then, Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.* Drunkenness is, in Gal. v. 19, 21. called a Work of the Flesh: Now the Works of the Flesh are manifest, which are these, Adultery, DRUNKENNESS: And ver. 22, 23. Temperance is called the Fruit of the Spirit: *But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, TEMPERANCE; against such there is no Law.* Therefore, by all Means, (particularly by set and solemn Prayer, and also in frequent short Prayers,) seek for the holy Spirit's Presence and Grace.

10. Put on the Lord JESUS CHRIST, or live in the daily lively Exercise of Faith in him, and Application to him for Justification and Sanctification. On an humble Application to him, with an obediential Faith, you may soon receive a Sense of Absolution from all your past Guilt, and may with delightful Experience sing:

“ Happy,

- “ Happy, beyond Expression, he,
“ Whose Sins are thus discharg'd ;
“ And, from the guilty Bondage free,
“ He feels his Soul enlarg'd.”

This will unspeakably refresh and strengthen your Soul to the Combat with all in-dwelling Sin and outward Temptations ; and exercising at the same Time a Dependence upon him for the *Supplies of his Spirit*, that so no Sin may have Dominion over you, you will soon find Ability (in a greater or less Degree) to make Head, with some Success, against your own Iniquity, and all Sin whatever ; and thus the joyful Evidence will increase, *that GOD has not appointed you to Wrath, but to obtain Salvation through our Lord JESUS CHRIST, 1 Thess. v. 9.* Your Sanctification will prove that your Faith in CHRIST's Atonement for Justification is of the right Kind, that shall never make you ashamed, but end in the Salvation of your Soul ; *Rom. viii. 13. For, if ye live after the Flesh, ye shall die (i. e. suffer everlasting Punishment ;) but if ye, THROUGH THE SPIRIT, do mortify the Deeds of the Body, ye shall live,* or enjoy for ever the Favour of GOD in Heaven. If you sincerely give yourself up to CHRIST, and make it your great Care to hearken to and obey him, and, so doing, rely upon him for Pardon and Grace, you will find Strength against vicious Dispositions of all Kinds, and Intemperance in particular. It is therefore a Rule of the greatest Necessity for you to observe, *Rom. xiii. 13, 14. Let us walk honestly (in a sober, decent, and prudent Manner) as in the Day ; not in Rioting and Drunkenness ; not in Chambering and Wantonness ; not in Strife and Envy-ing : But put ye on the Lord JESUS CHRIST, and make not Provision for the Flesh, to fulfil the Lusts thereof.*

Lastly,

Lastly, Consider wisely and religiously what is the chief and ultimate End for which you are made; and endeavour always to pursue that. Do not Reason and Conscience fully agree with the Dictate of Religion, that to glorify GOD, and enjoy his Favour for ever, is the highest End of Man? Whatever therefore is dishonourable to GOD must be most carefully avoided; else you go off from your chief End. Most certainly therefore all Excess in the Use of Liquors must be avoided (and indeed Excess of every Kind;) for GOD commands *Temperance*. If you break his Command, do you not dishonour him? If you dishonour him, do you not directly oppose the ultimate End for which you are made? O! learn well the chief Design of your Being, and what by all Kinds of Obligations you are bound principally to aim at through Life; and if your Heart be set on this, then, *whether you eat or drink, or whatever you do, you will do all to his Glory*, 1 Cor. x. 31. Then it will be your Meat and Drink to do his Will. You will no longer seek Wine and strong Drink, as if your End and chief Business in Life were to please your Appetite and be drunk; but you will know you are to drink in Subordination to an infinitely higher Point, to drink for Health and Refreshment; that, with Health, and being refreshed, you may *serve and please God*, more and better, in that State of Life, whatever it may be, in which it has pleased GOD to station you.

Let these Advices have your serious Regard; review them; do not pass on till you find some Purposes, by divine Assistance, to enter on immediate Practice. I would, with Compassion for your Soul, entreat and beseech you not to delay; but, as these Rules ought to be complied with, and are *the very Things you find you have now to do*, therefore put not off the Work till *to morrow*, but do it *now*, and with all your Might. The Neglect may be followed
with

with drowning your Reason soon, and that with a defacing all good Impressions; nay your Refusal may be followed, for aught you or any one can tell, with *Drunkennes* and *Death itself*, before you come again to a sober Mind *.—But we are to exhort and warn you in the next Section; I shall therefore now only call upon you to beg of GOD that the *Directions* which have been read may remain in your Memory, and be complied with, under the effectual Teaching of his Spirit, to your becoming a *new Person*, turned from *Darkness* (*Drunkennes* is one of the lothesome Works of Darkness, so specified by the Apostle, *Rom. xiii. 12. &c. Cast off the Works of Darkness—Rioting and DRUNKENNESS, &c.) to Light, and from the Power of Satan unto GOD, that you may receive Forgiveness of Sins, and Inheritance among them that are sanctified by Faith that is in JESUS CHRIST, Acts xxvi. 18.* Dost thou, O Reader, long for so blessed and glorious a Change? I hope thou dost! would to God it were so! breathe out some such Language as follows, at the Feet of the only and ever-prevailing righteous Advocate.

E “ O most

* “ Had you seen,” says a good Writer, affectionately concerned for Souls, “ had you seen a Man hung by
“ a rotten Thread over *Nebuchadnezzar’s* fiery Furnace,
“ that was heated seven-times more than common, your
“ Heart would have trembled for the Man, and your
“ Tongue would have cried for Pity to him: I may well
“ say, as *Nathan* to *David*, *Thou art the Man*; the Per-
“ son that is in Danger of a far more terrible Furnace;
“ and there is nothing but a rotten Thread of Life be-
“ twixt thee and it: If it crack, you are gone forever.”
—“ O Man, how terrible a Thing is it to die uncon-
“ verted! to die without an Interest in *CHRIST’s* Blood
“ and Purchase.” See the Rev. Mr. *John Withson* of
Dundee’s Preface to a Sermon intitled, *Sinners in the*
Hand of an angry God, by Mr. *Jonathan Edwards* of
New England.

“ O most great and dreadful GOD, most terrible
 “ to obstinate and resolved Offenders, who go on to
 “ despise thy Son, and grieve thy Spirit ! art thou
 “ not also most gracious and merciful to self-con-
 “ demned Sinners, who desire to come unto thee
 “ through JESUS CHRIST, that they may be con-
 “ verted and saved ? Lord, I believe ; help thou my
 “ Unbelief ! O let not all the Discovery which has
 “ been made of the malignant Nature and vile Con-
 “ sequences of my Sin, and all the Helps for Re-
 “ covery from it, be lost upon me, and prove inef-
 “ fectual, through the Wickedness of my Heart, or
 “ the Power of *Satan*, and Temptations over me !
 “ Prevent it of thy infinite Mercy in CHRIST JE-
 “ sus ! Incline me to consider, and enable me to
 “ know, these Things for my eternal Good, to the
 “ Praise of the Glory of thy Grace !”

S E C T. V.

EXHORTATIONS and WARNINGS, *faithfully ad-
 dressed to intemperate Persons ; with REFLEC-
 TIONS, PURPOSES, &c. for their Use.*

WE are now brought to the concluding Part
 of this Treatise, and are *to entreat* you, by
 all that is engaging and should win on an immortal
 Soul, to seek the Glory of its Maker and Redeemer,
 and its own truest Good in Time, and perfect Hap-
 piness in Eternity : We are also to *warn* you, by all
 that is *dreadful*, that you linger not in *Sodom*, that
 you continue no longer in such a State as those are
 in, *who are Lovers of DRINK more than Lovers of
 GOD.* How copiously might we plead with you,
 that you would not be such Enemies to yourselves as
 still to overcharge your Hearts with Excess, so as
 to

th be unable to make any Sail towards Heaven*: That you would not still be like an infatuated Ship-Master, whose Vessel has sprung many a Leak, and is by much overladen, and yet he will not cast over-board even the Superfluities which will never bring him in Freight; which will certainly sink the Ship if retained; which, cast into the Deep, will afford solid Ground of Hope that his after Voyage shall be safe, and his desired Port obtained. What Madness! you will say; sink his Ship, and drown himself and all with him, rather than part with what he has no Need of! Oh! thou art the Man, with ten thousand-fold more Folly, if thou wilt be intemperate still! It only wants a little Consideration, and you must see this Truth: Has all been in vain which has been written on this Subject? Are you not fully convinced that Christians are most strongly obliged to maintain the *strictest* Guard against all Intemperance, and that a Heart overcharged with bodily Provisions, so as to be indisposed for a rational and religious Life, can never in this Way arrive at Heaven; but that, Life ending thus, the guilty Soul must pass, rejected by CHRIST and abhorred of God, into the same Place of Torment that *Dives* plunged into, where in vain he wished and desired a Drop of Water to cool his Tongue, while tormented in the Flames of Hell? Luke xvi. 23, 24. *And in Hell he lift up his Eyes, being in Torments—Send Lazarus, that he may dip the Tip of his Finger in Water, to cool my Tongue; for I am tormented in this Flame.* Are you not a

E 2

Self-

* It is observed, by a good Critic, that, in our Lord's Precept, Luke xxi. 34. *Take Heed to yourselves, lest at any Time your Hearts be OVERCHARGED, &c.* the Word we render *overcharged* signifies to be pressed down; as a Man is held down by more Weight upon him than he can wield, or a Ship that is *overloaded* is made unfit to sail." See Dr. EVANS's *Sermons*, Vol. II. p. 89, 90.

Self-destroyer, with a heavy Vengeance on your Soul, because you would do it with Knowledge, and rather than part with hurtful Superfluities (intoxicating Draughts) would part with all Hopes of Heaven, and rush headlong into *the Fire that shall never be quenched?* I plead with you in the Reverend Mr. O. Stockton's Words.

“ If Drunkenness be such a woful Sin, then let
 “ me exhort all Persons that are addicted thereto,
 “ whether rich or poor, young or old, speedily
 “ to break off their Sin, and leave their drunken
 “ Courses and Companions. I entreat and beseech
 “ you, for GOD'S Sake, whose Name is dishonour-
 “ ed by this beastly Sin; and for the LORD JESUS
 “ CHRIST'S Sake, who shed his most precious
 “ Blood to redeem you from this and your other
 “ Sins; and for the HOLY GHOST'S Sake, who is
 “ grieved and vexed by your sensual Courses; and
 “ for the Gospel's Sake, which is scandalized by
 “ your loose Conversations; and for your own Sake,
 “ that you will not ruin yourselves, Body and Soul,
 “ for ever; and for the Kingdom of Heaven's Sake,
 “ that you would not deprive yourselves of the un-
 “ speakable Glory and Joys of Heaven, rather than
 “ leave off this swinish Sin; and for your Families
 “ Sake, that you would not ruin and corrupt your
 “ Families, and entail GOD'S Judgements on your
 “ Posterity; and for the Nation's Sake, that you
 “ would not pull down the Wrath of GOD upon
 “ the Land of your Nativity: For all these Reasons
 “ leave off your Drunkenness and Company-keep-
 “ ing ”

“ If you have any Regard to the Honour of GOD;
 “ if you have any Love to JESUS CHRIST; if
 “ you have any Respect to the SPIRIT of GOD;
 “ if you have any Concern for your own Welfare,
 “ either in this World or the World to come; if
 “ you

“ you have any Love to your Families, or to the
“ Nation in which you live; break off this beastly,
“ this sottish, this bewitching, this abominable, this
“ damning, Sin of Drunkenness.”

Shall none of these Things move you to enter up-
on the *Directions* which have been given? Be not
obstinately set on your own aggravated Misery!—
Consider what *Peace* and *Joy* will spring up in your
Breast if you comply! how infinitely preferable the
Satisfaction which a *good Conscience* and a good Hope,
through Grace, bring, to the Pleasure your *Cups*
and *Companions* can yield! If you are reclaimed,
there will be Joy unspeakable within you and around
you, especially if you have had godly Parents or Re-
lations, and Friends that have long prayed for your
Recovery, and often exhorted and warned you, or
pious Ministers that have laboured for your Conver-
sion: What a blessed Change will your Family be
Witness to, if, instead of *Drunkenness*, they behold *So-
briety*! instead of neglecting your worldly Concerns,
they see you become diligent! instead of attending
on Clubs and Midnight Revels, you devote Time
every Evening for their Instruction in the Way to
eternal Life, and, as every Christian Master ought
to be, are a Priest in your Family, offering up the
Sacrifices of Prayer and Praise, *acceptable to GOD
through JESUS CHRIST our Lord*!—On the
blessed Alteration! the beautiful and most beneficial
Change! It would not only cause Joy in you and
yours, but in *Heaven* itself, and would have a most
promising Aspect for temporal Blessings on your Fa-
milies, and the Kingdom to which you belong. But
how dark and threatening a Storm gathers over the
Head of the guilty Sensualist, who goes on still in his
Trespases, despising the Offers of Mercy, and de-
fying the Terrors of the Almighty! Has he no An-
guish of Soul amidst all the Anguish which he causes

in others? Has he no Grief in himself, who causes so much Grief in the World about him? grieving all virtuous and religious Friends, and (speaking after the Manner of Men) grieving *GOD himself*, as when *Israel* of old, travelling through the Wilderness, grieved him forty Years long, (*Heb. iii. 9, 10, 11.*) being *a People that did always err in their Hearts and did not know* (did not regard) *GOD's Ways*, either of Precept or Providence: Is it no Grief to the intemperate, that the precious *Son of GOD* is wounded and grieved by him? and the holy Spirit of *GOD* resisted and vexed? *Ijaiah lxiii. 10.*

Shall this never be requited? If all this gives the Man of Appetite no Pain *now*, will it therefore *never* trouble him? What! will he be easy under all this Guilt to all Eternity? O, the Madness of Inconsideration! *Deut. xxxii. 29. O that they were wise, that they understood this, that they would consider their latter End!* Does the Father of Mercies thus breathe his Compassion over rebellious Children, and shall it make no Impression to lead them to consider before it is too late? It may be but a few Moments, Reader, ere thou enter upon eternal Grief and Torment for all this; ere thou be fixed on a Rack of Misery, thine own Reflections the chief Tormentor; on a Wheel of Torture, to be broken thereon by the heavy Iron Bar of thine own guilty and enraged Conscience; and all this in the Furnace of Fire that shall never be quenched; where the *Worm dieth not, and the Fire is not quenched*, *Mark ix. 43—50.* A most dreadful Woe belongs to the Person who says in his Heart, *I shall have Peace though I walk in the Imagination* (or Hardness) *of my Heart, to add Drunkenness to Thirst.* Let us consider what we read in *GOD's Word*, addressed to such Sinners, *Deut. xxix. 19, 20, 21.—When he heareth the Words of this Curse, if he bless himself in his Heart, saying,*
I shall

I shall have Peace, though I walk in the Imagination (or Hardness) of mine Heart, to add DRUNKENNESS to Thirst; the Lord will not spare him, but then the Anger of the Lord and his Jealousy shall smoke against that Man, and all the Curses which are written in this Book shall lie upon him! &c. How tremendous is all this! and will you stifle all the good Beginnings, (for I would hope some good Desires and Purposes have been raised in you by what has been read,) will you yet stifle and trample under Foot all Convictions and serious Thoughts about *what you must do to be saved* from the damning Sin of Drunkenness, and all your other Sins? Will you cry, *Peace, Peace*, when the Most High declares, *There is no Peace to the wicked?* This you will find, in so many Words, twice declared in one sacred Writer, *Isaiah* xlviii. 22. and again *Isai.* lvii. 21. *There is no Peace, saith the Lord, to the wicked.—There is no Peace, saith my GOD, to the wicked.* May the Lord himself graciously incline you to consider these Things, and by his blessed Spirit effectually teach you what the Gospel of the holy Lord JESUS CHRIST is sent to instruct you in, *to deny all Ungodliness and worldly Lusts, and to live SOBERLY, righteously. and godly, in this present World; looking for the blessed Hope* (the Gospel is designed to raise the Affections to Heaven, and bring Christians to look, and long for, and find, Blessedness in the Hope of the second Coming of the Lord) *and glorious Appearing of the great GOD, and our Saviour JESUS CHRIST,* Tit. ii. 11, 12, 13. We shall close the *Exhortation* with the pathetic and faithful Address of the excellent Mr. Stockton, towards his Conclusion of his *Warnings to Drunkards*; from which Piece we have given many Extracts already.

“ What shall I say more to persuade you to leave
 “ off this vile Sin of Drunkenness? If Tears would
 “ prevail with you, I would say, with the Prophet,
 “ *Q that*

“ *O that my Head were Waters, and mine Eyes Foun-*
 “ *tains of Tears, that I might weep Day and Night*
 “ before you, till I had prevailed with you to leave
 “ this abominable, this Soul-destroying, Sin of Drunken-
 “ ness. If the Mercies of GOD would make any
 “ Impression upon your Hearts, I would beseech
 “ you, by all the Mercies of GOD that ever you re-
 “ ceived, or hope to receive, either in this World
 “ or in the World to come, to break off this *beastly*
 “ Sin. If GOD's Promises would do any Thing to
 “ lead you to Repentance, I might tell you what
 “ great Things GOD has promised to do for you,
 “ if you will leave off this and your other Sins:
 “ He will give you a free, full, and eternal, Pardon
 “ of all your Transgressions: He will give you his
 “ heavenly Kingdom, where you shall have un-
 “ speakable Glory, Fulness of Joy, and Rivers of
 “ Pleasure, for evermore: He will withhold no good
 “ Thing from you. If you have any Fear of GOD's
 “ Judgements, I might tell you of the Worm that
 “ dieth not, of the Lake that burneth with Fire and
 “ Brimstone, of Blackness of Darkness, of being
 “ sent from CHRIST's Judgement-Seat, with a Curse,
 “ into everlasting Fire, to have your Abode with
 “ the Devil and his Angels! All which Things, and
 “ more than the Tongue of Man can express, will
 “ be your Portion if you break not off this damna-
 “ ble Sin of Drunkenness. If any Words or Argu-
 “ ments will prevail with you, I could wish I had
 “ the Tongue of Men and Angels, to speak to you,
 “ in the most persuasive Manner, to leave off this
 “ Soul-destroying Sin.”

*A Specimen of short REFLECTIONS, for the Use of
those who are desirous to be reformed.*

THough I have often turned myself into the Like-
 ness of a Swine by drinking away my Reason,
 and made myself more despicable than a Beast, yet
 am

am I not a reasonable Creature, and a professed Christian, and to answer at the Judgement-Seat of CHRIST for the Whole of my Behaviour? Am I not convinced, from what I have read, that I am in the Gall of Bitterness and the Bonds of Iniquity, if I am still an intemperate Person, whether in Heart or Life? and shall I drown this Conviction, which, by divine Grace, may prove (unless I act the Part which *Felix* did, Acts xxiv. 25) so beneficial to my Soul? Shall I drown it speedily by intoxicating Cups? as I have too often, alas! treated former Convictions? Forbid it, Lord! I would not thus requite thine infinite Compassion, which has sought after me, a vile Transgressor, in so merciful a Way as this of Instruction, and Warning, and Encouragement also, if I do but hearken. O my Soul, Justice might have apprehended thee, Vengeance might have struck thee dead, Devils might have hurried thee down to their Place of Torment; it might have been too late to have cried for Mercy; but O, yet it is not! Were thy Crime like that of *Simon Magus*, yet thy Duty would be to pray and repent, Acts viii. 22, 23. *Repent therefore of this thy Wickedness, and pray GOD, if perhaps the Thought of thy Heart may be forgiven thee: For I perceive that thou art in the Gall of Bitterness, and in the Bond of Iniquity.* Surely this Direction to him is for me also! I should, though so odious a Sinner as I am, set about the Work of Prayer and Repentance at the Feet of the Lord JESUS, and not despair of Success! I have had *Directions* laid before me; let me again revive them, and in the Fear of GOD endeavour to comply with them. Should not the Time past of my Life suffice me to have wrought the Will of the Gentiles? Should not my Heart bleed within me for abusing the Love and Grace of the dear Redeemer, and making such vile Returns to him to whom I should have

have given myself as a living Sacrifice to his Honour? O how vile I have been, while walking, if not in Lasciviousness and all Lust, yet in *Excess of Wine* or strong Drink, *Revellings, Banquetings, and other abominable Courses!* O that I may no more follow a Multitude to do Evil! I am shortly to enter again upon *Temptation*; let me seek the Lord to keep me back; let me watch as well as pray, and resist as well as watch. If I stand against *Temptation*, let me give God the Praise, and be encouraged; and, if I am ensnared, let me rise immediately by Repentance, with Shame and Grief, and yet hope, through the *Blood of CHRIST*, for the Pardon of the Sin, which, by his Grace, I am labouring to subdue. Let me turn, *as a Prisoner of Hope, to CHRIST, my strong Hold, Zech. ix. 12.*

PURPOSES in the Strength of the Lord.

DO I not propose, without Delay, to fall humbly before God, at the Feet of CHRIST, and confess my Vileness, seek Pardon and Grace, and resolve for, and endeavour after, new Obedience by his Strength? Surely I do, if my Heart doth not deceive me. Shall I not arise and turn my Back on *Husks and Swine*, and penitently and believingly seek my Father's Favour, and desire to be admitted into his Family? Has he so graciously sought after me and brought me to myself, awakening me out of my destructive Dream, and shall I not seek to lay Hold on this Covenant, and choose the Things that please him? *Lord, fix my Resolution* to watch and pray against all *Intemperance*, and to take Heed lest my Heart should at any Time be overcharged with *Drunkenness*, as, woe unto me! it has so often been. I dare not say it will never more offend in this Matter; but do I not *resolve* (so far as is my Duty) I will

will not *yield myself* unto this or any other Iniquity, but watch and pray against and resist Sin, and *yield myself unto the Lord*? O that I may faithfully perform my Vow! Shall I not often review this, or some such Tract, to renew the *Impressions* which have been now made, and to renew my Vows and Prayers, that I may not draw back unto *Perdition*, but believe unto the *Salvation of my Soul*? O that it may be so!

A PRAYER for the convinced and contrite.

“ O Most merciful and gracious God, who hast
“ abounded in all Wisdom and Prudence, as
“ well as the glorious Riches of thy Grace in the
“ Way of Salvation through THY SON! I hum-
“ bly beseech thee, draw me to him, that I may
“ live. O, cause me to put on CHRIST, whatever
“ that meaneth, and henceforward to make no Pro-
“ vision for the Flesh, to fulfil the irregular and cor-
“ rupt Tendencies and Desires thereof. Spiritua-
“ lize, O Lord, my carnal Heart, and fill me with
“ divine Love, that former sinful Enjoyments may
“ become lothesome as Dung, and dreadful in mine
“ Eye as Hell. O, fill me with Faith and Love,
“ that it may be my Meat and Drink to do the
“ Things which please thee: Let me, with all
“ Readiness, not only deny myself in all forbidden
“ Indulgences, but in all innocent Enjoyments be
“ moderate and resigned, and willing to give them
“ up at any Time for the Service and Honour of
“ the dear Redeemer. O make me a NEW CREA-
“ TURE in Heart and Life! May what I have
“ read be blessed to my Conversion; nor let me be
“ forgetful, but a *Doer of the Word*, that I may
“ be blessed in my Deed. Lord, cause me hence-
“ forward to *deny all Ungodliness and worldly Lusts*,
“ and to live soberly, righteously, and godly, in this
“ present

“ *present World, and be preparing and looking for the*
 “ *glorious Appearing of thy Son, the Brightness of thy*
 “ *Glory, and express Image of thy Person, from Hea-*
 “ *ven, to raise the dead, and judge the World. I*
 “ *would pray, that a humble and penitent Remem-*
 “ *brance of my past Vileness may accompany me*
 “ *through the Remainder of my Days, and may be*
 “ *SANCTIFIED to a more raised Sense of thy free*
 “ *Grace and abundant Love towards me, a lothe-*
 “ *some Sinner! May it be sanctified also to inflame*
 “ *my Love to the all-precious EMMANUEL, who*
 “ *was made Sin for me, that I might be made the*
 “ *Righteousness of GOD in him! May I, by the*
 “ *penitent Remembrance of past Abominations,*
 “ *more love and cherish the blessed Spirit, the Sancti-*
 “ *fier, to whose special Power and victorious Grace*
 “ *I must ascribe it, if I am renewed in the Spirit of*
 “ *my Mind, and die unto Sin and live unto GOD.*
 “ *O may I ever fear to resist, quench, or grieve, the*
 “ *Holy Spirit, by whom only I can be sealed to the*
 “ *Day of CHRIST JESUS. May I conscientiously*
 “ *use all the outward and standing Means of com-*
 “ *municating to me the Benefits of Redemption,*
 “ *especially thy holy Word, Prayer, Self-Examina-*
 “ *tion, public Worship, and Ordinance, (not dar-*
 “ *ring to pollute thy Sabbath,) Watchfulness, flying*
 “ *from ensnaring Company and the Baits of Sin,*
 “ *associating with those who call on the Name of*
 “ *the Lord with a pure Heart; O Lord, form me*
 “ *to all that Self-Denial which thou requirest, and*
 “ *to attend to all Duty in Point of Obedience, and*
 “ *renounce all in Point of Dependence, to rely for*
 “ *eternal Life on thy beloved Son alone; to whom*
 “ *be Glory and Dominion for ever. Amen.”*

F I N I S.

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